

mignty, will say, in effect, of all his sleeping snorts, as he said of Lazarus, "I go to awake them out of sleep."

O how vast the immortal awakening! Who can lift his mind to the greatness of the occasion! Where is the height from which we can command a view of the sublime spectacle? In prospect of it, Jesus said, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." As the first fruits of them that sleep, he has arisen and appeared before God, the certain pledge of the great harvest-home. "Put ye in the sickle, for the harvest is ripe; multitudes, multitudes, in the valley of decision." The wide earth shall "stand thick," and wave, with that ocean plenitude of life. The produce of the fields, every year, is a renewed triumph of life over death; but the triumph of life on that day will be final and complete, leaving not an atom for which death can contend. It will be a triumph of the highest order, consisting, not in the mere creation of new being, but in the release and reanimation of what had been dragged away from the territories of life; death itself will be turned into life, corruption will put on incorruption. The triumph will be enhanced by the circumstance that it will be achieved on the very spot where death had reigned; if the power of death be confined to this world, what an opprobrium must earth be to all the regions of life, and how naturally may it be pointed at by their inhabitants as the mysterious sepulchre of life, the dishonor of the universe; but the morning of the resurrection will wipe off that disgrace; will make earth their boast and song; for, there, they will be able to say, there death was overthrown; there the great antagonist of life, after wasting the earth for thousands of years, and threatening to push the conquest into other worlds, was expelled from the universe as an evil no longer to be borne. And from that very scene where death once reigned, heaven has received its largest influx of spiritual and immortal life. And to consummate their triumph, life on that day will be crowned with immortality; it will not merely be restored, but ennobled, exalted to the highest state of security and glory it can sustain. From the ruinous heap of every grave a living structure shall arise, built up into an imperishable monument of "the Resurrection and the Life," in the stead of corruption, it shall be inaccessible to decay; for neither can they die any more, they are equal unto the angels; and are the children of God, being the children of the resurrection. In the stead of dishonor it will be raised in glory, radiating a splendor which shall eclipse all sublunary glory. In the place of weakness, it shall be clothed with the vigor of immortal youth, asking no relaxation or repose, the wings of the soul accompanying and aiding it in all its untiring flights. In the place of a natural body, it shall be raised a spiritual body; the original grossness of its materiality shall be purged away, it shall be refined and etherealized into spirit, a robe of light rivaling the invisible essence of the soul itself; while each of its senses shall form an inlet to floods of enjoyment, and each of its organs be instinct and emulous with zeal for the divine glory.

Earth has been often the scene of splendid triumphs, the fame of which has filled the world, and reverberated from age to age; but how tame, how trifling the greatest achievements of man compared with this! a triumph which not only effaces the remembrance of all that man has done, but even eclipses the glory of the divine exploits; "the former things shall no more come into remembrance." Here man may indulge in wonder without loss of dignity; not to be astonished here would be unnatural! Christ himself is represented, ages before his incarnation, as contemplating this scene with boundless delight, as rehearsing his victory over death from eternity. From the bosom of the Father he looked on through the vista of time, while the successive parts of his great work passed in slow and stately procession, till he beheld the scene of the rising dead; all the intermediate ages instantly vanished; he saw in anticipation, the king of terrors disarmed beneath his feet, the world flooded with light and life, the song of myriads of myriads reached his ear, shouting his name as their Great Deliverer; and, with holy impatience to realize the scene, he exclaimed, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues! O grave, I will be thy destruction!" And during the interval till he came in the flesh, did his interest in the prospect appear to have evaporated? What truth did he more frequently or solemnly teach? Thrice, in rapid succession, he exclaimed, "I will raise them up at the last day;" as if he sought to find, in the bare repetition of the truth, a solace and compensation for deferring the event. Nor, since his ascension, does his desire to realize it appear to have suffered the least abatement. On the contrary, "from henceforth he is expecting" till the last enemy shall be destroyed. When last he appeared before his church, to close the visions of futurity, the character which he selected for the occasion, was, "he that hath the keys of the invisible world, and of death." This is the capacity in which he will next greet the eyes of the redeemed; meanwhile, he is training them to raise, in concert with himself, this shout over the last of their foes, "O death, where is thy sting? O grave, where is thy victory?"—Great Teacher.

Fourteen hundred of the most respectable citizens of Cincinnati, have signed a memorial to the city council, against the increase of grog shops. All the wards have not yet been visited.

IMPORTANT AND GRATIFYING NEWS FROM THE WEST-INDIES.

Correspondence of the N. Y. Jour. of Com.

Antigua, 10th Jan, 1836.

We arrived at this charming island a day or two since. Its harbor, or St. John's harbor, is safe when once in it; but rather difficult of access. We could not but remark how superior this seemed in verdure, and in culture, to the other islands where we have touched. The legislature of this colony, instead of accepting the apprenticeship system, as was done in the other dependencies, set the slaves free altogether. Of course we felt much solicitude to know how their plan worked. What we saw with our own eyes was highly favorable. The testimony of the inhabitants accorded with it. By their account there was no difficulty in procuring labor at one shilling sterling per day, and most persons think this cheaper than slave labor. One of the criteria is the price of property; and I was informed that real estate is changing hands briskly at an advance on former rates.

A clergyman connected with the army remarked to me that it was pretty generally conceded that the \$100,000,000 granted as a compensation to the slave-holders here, was equivalent to a free gift; the value of the property not being diminished. I have met with but one gentleman, and he was a member of the Council from Trinidad, who did not admit that property was rising in value, from some cause or other. Some attribute it to the abundance of money, in consequence of loans to the colonies, and the compensation fund; others to the high price of colonial produce; and others to the new system, or all combined. I will not pretend to theorize on this subject. I give the facts as they appear after eighteen months' experience. I have always been opposed to the schemes of the Abolitionists in our country, and still think the acts of the British government gross violations of contracts; yet I trust that wherever truth leads I shall be willing to follow. Certain facts I consider established:—

1st.—That labor can be obtained at reasonable rates. I infer this from the fact that the desire of the comforts and necessities of life induces the colored people to seek employment, and that when task work is given them, it is performed cheaper under the free than under the slave system.

2d.—That in view of the apprenticeship system, properties have appreciated. Many speculators have considered estates here good and safe investments.

The sugar crop, throughout the ten islands where we have been, is remarkably promising. In the French islands a desire was expressed that war might take place with us, with the expectation, I suppose, that their ports would see some rich prizes. The French Admiral, with one ship of war, has arrived at Guadeloupe.

Barbadoes, Jan. 1, 1836.

We have been living on this little gem of the ocean about three months. I have nowhere experienced a more delightful climate, or seen a soil more carefully cultivated. Although the business of the island is almost entirely agricultural, yet we may say that every rood (certainly every acre) of ground maintains its man. What is more astonishing, it exports, to be expended by the owner of the property in a foreign country, nearly the value of one hundred dollars per acre each year. This I think is wholly unexampled. They are not, as is the case with our Mississippi planters, supplied with provisions from without, but raise their own. There is but little of the bread stuffs imported. Their success is owing to the most sedulous and scientific cultivation. The soil is not of itself rich, for it is mostly a madrepore or coral rock. I have seen nothing here but clay sand on the shore, and coral.

From these ingredients, a good soil may be produced, and they do it. Without manuring the soil is utterly worthless—but with it the product of the sugar crop is at present worth \$300 per ann. I have inquired with much solicitude into the operation of the apprenticeship system. It is not certain that this island would be a fair test; and I am credibly informed that it works differently in the other dependencies; but the result of 18 months trial had somewhat surprised me. Whatever may be the cause, the facts are conceded, that there is, since August 1834, an appreciation of real estate; that the quantity of the crop is equal, and the cost and trouble of working estates is not increased. As we are about to sail for St. Thomas, and make some stay at the intermediate islands, I shall have an opportunity of making further inquiries, and will communicate the result.

The following extract from a Barbadoes paper seems so judicious, so gratifying, and imbued so strongly with piety and thankfulness, (no common occurrence in Houses of Legislature,) that we cannot avoid directing the attention of the reader to its general purport:

In the Antigua Legislature, on Mr. Otto's bill for the better regulation of agricultural labor, the Speaker said—"that so far from desponding, he looked with exultation to the prospect before us. The hand of the Most High was evidently working before us; could we regard the succession of fruitful seasons, the avoidance of the hurricane, the universal tranquillity, the respectful demeanor of the lower classes, the unshaken confidence in our resources, as less than an interposition of Divine Providence? He stated that the agricultural and commercial prosperity of the colony were absolutely on the advance; and that, for his part, he would not hesitate to purchase ten estates to-morrow. But we are not like the people of Israel, in our passage from the Egyptian

bondage of a social fabric founded on slavery; we murmured at the trials which were requisite to fit us for that land of promise—a more improved and equal condition. In the discussion necessary for our altered lot, he evidently beheld that cloudy pillar which was surely leading us to peace, to prosperity, and to safety.—[Barbadian.]

ANNUAL REPORT OF THE FACULTY OF THE NEWTON THEOLOGICAL INSTITUTION, TO THE TRUSTEES.

Dear and respected Brethren:

During the past year the lives of all the students have been preserved, and, in general, a good degree of health has been enjoyed. The diligence, the fraternal affection, and the Christian sobriety, which have prevailed, as heretofore, afforded us much gratification. In addition to other efforts, which have been reported on former occasions, the students have, in the course of the year, formed among themselves a religious Tract Society, and established a depository at the institution. The meetings for devotion, and religious improvement, and for inquiry concerning various benevolent operations, have been continued, much as usual.

A class of thirteen have this day completed the regular three years' course, and received an honorable dismission.

Under the direction of the Professor of Biblical Literature, the Junior class have been occupied in the study of the Hebrew language. They have used Prof. Stuart's Hebrew Grammar and Chrestomathy, and have read select portions of the Hebrew Bible. They have been instructed in the Geography and Antiquities of the Bible; have studied Lowth's Lectures on Hebrew Poetry, Campbell's Preliminary Dissertations, and Ernesti on the Interpretation of the New Testament. They have gone through a portion of the Harmony of the Gospels in Greek, and have heard the usual series of Lectures on Biblical Literature.

For reasons which commended themselves to all concerned, the Professor to whom this department is especially committed, having occasion to be absent most of the first term, his place was very satisfactorily supplied by Rev. Thomas J. Conant, who was then here prosecuting some Biblical and Oriental studies, but is now a Professor at Hamilton, in the State of New-York. It gives us great pleasure to state that the manner in which he performed this service, and in which it was received, was highly creditable alike to him and to the whole class, a large proportion of whom had been his pupils at Waterville College.

Each member of this class has presented a composition to the Professor of Pastoral Duties every month; and three members have declaimed every week.

The Middle class, during the first term, prosecuted in the department of Biblical Literature, the study of Chaldee, making use of Riggs' Manual of the Chaldee language. Under the instruction of the professor of Biblical Theology, they have studied Jahn's Introduction to the Old Testament, and completed the critical study and interpretation of the Greek New Testament. During a great part of the year, in addition to the general examination, at each lecture or exercise, the members, in alphabetical order, have presented a written interpretation of some passage interpreted at a preceding exercise. By way of introduction to some of the more difficult books, lectures have been delivered by the Professor, as occasion might seem to require. Under him, this class, during the first term once a week, and during the second term twice a week, have, in conjunction with the Senior class, had an exercise in the interpretation of select portions of the Hebrew prophetic Scriptures, especially such as relate to the Messiah. Under him also, as Professor, pro tem., of Ecclesiastical History, they have been conducted to a course of systematic reading on Jewish history, embracing Jahn's Hebrew Commonwealth, and with it the historical parts of the Bible, the works of Josephus, and Shuckford's and Prideaux's Connections.

Under the Professor of Pastoral Duties, each member, during the first term, presented a skeleton or plan of a sermon, on one month, and a sermon the next month, in succession. During the second term, each member has presented a skeleton and a sermon each month. There has been a weekly exercise, at which one member of the class, in alphabetical order, has read before the class, in the presence of the Professor, an essay on some subject, or an analysis of some work connected with Sacred Rhetoric. Among the works thus analyzed were War's Hints on Extemporaneous Preaching, Fenelon's Dialogues on Eloquence, and Campbell's Lectures on Pulpit Eloquence. This essay or analysis, after having been read, has been subject to criticism, by the members of the class, and by the Professor. Sixteen written lectures on Sacred Rhetoric have been delivered. Two members in alphabetical order have declaimed every week.

The Senior class have been conducted by the Professor of Biblical Theology to the examination and review of the most important evidences of Christianity, especially the divine authority of the Bible, and to the consideration of a series of theological subjects, chiefly for the purpose of bringing together and arranging the truths and duties which, in the preceding year, while studying and analyzing the Scriptures, the class had found scattered profusely in various places, throughout the sacred volume. Under the instructions of the same officer, as Professor, pro tem., of Ecclesiastical History, and making use of Murdock's edition of Mosheim's Institutes as a text book, the class have studied the history of the Christian religion from

the time of our Savior's advent to the close of the eleventh century. In the department of Sacred Rhetoric, under the instruction of the Professor of Pastoral Duties, they have studied Porter's Lectures on Homiletics and Preaching, in connection with Campbell's Lectures on Pulpit Eloquence, and with free remarks by the Professor. Each member of the class has presented every week, a skeleton which has been privately examined, and then read to the class, by the Professor, with critical remarks. A sermon has been read, every week, by one member of the class, in rotation, and has been made a subject of criticism by the class and by the Professor. There has been a weekly exercise at which one member of the class has read an analytical essay, respecting some distinguished preacher, of ancient or modern times, presenting a brief sketch of his history, a list of his works, an analysis of one of his sermons, and a general examination of his style; which essay has been, as in other cases, liable to criticism. A course of Lectures on Sacred Rhetoric has been delivered. One member of the class has declaimed every week. In the department of Pastoral Duties, twenty-two written lectures have been delivered. There has been a weekly discussion by the class, in the presence of the Professor, of a subject previously designated, connected with Pastoral Duties. This exercise has been designed both to increase a knowledge of these subjects among the class, and to cultivate a talent of extemporaneous speaking.

The sum of preaching, performed by the students during the year, at forty-five places, amounts to two hundred and thirty-five Sabbaths, and sixty-two half Sabbaths. The names of the places and the amount of the services performed, in each, will be presented by the accompanying report, from the Professor of Pastoral Duties, on the places supplied with preaching. Several prayer and conference meetings, Bible classes and Sabbath schools, have been sustained by members of the Institution.

The usual religious meetings of the Professors with the students, and the discussions before the whole Institution have been continued.

Under the impression that more ought to be done than heretofore has been done to cherish among the disciples of the Prince of Peace a truly Christian aversion to war, the Rev. Howard Malcom has established a permanent fund, the annual interest of which, computed at the sum of twelve dollars, is from year to year to be awarded as a prize for the best essay written by a member of the senior class, adapted to promote Christian views on this subject, and exhibited at our anniversary. We have thought it our duty to thank Mr. Malcom for this benevolent act, and assure him that, so far as the matter may depend upon us, his purpose shall be faithfully executed. The lateness of the period when the arrangement was completed, has prevented us from causing a prize essay to be forthcoming at the anniversary. May what has been so kindly devised, send forth upon the human family, from year to year, a peaceful and blessed influence, long after the donor and all of us shall have gone to render up our final account.

In the year 1830, agreeably to our request, a regulation was established, requiring of candidates for admission into this Institution a certain amount of acquaintance with the Hebrew language; and, for several years, important benefits resulted from that regulation. But, in view of considerations which, with your permission, will be stated orally, we would recommend that the regulation be repealed.

The report of the Librarian is herewith communicated, from which it will appear that there has been, in the course of the year, a gratifying increase of the library. This officer, in addition to the able & faithful performance of his duties as Professor of Biblical Literature, has, for more than seven years, performed all the duties of Librarian. But for his services as Librarian, he has received no compensation. It is respectfully submitted to the equity and wisdom of the Board, whether, for the future, some suitable compensation ought not to be made.

The number of those who, this day, take the place of the Senior class, is sixteen; of the middle class, also, sixteen. It will be impossible, until the close of the vacation, to ascertain the number of those who will make up the Junior class.

In a circular, sent, the present summer, to some of our academies and other literary institutions, we have insisted on higher attainments than formerly in such as, without being graduates at college, would proceed profitably in theological studies.

Amidst the various influences which tend to thrust inconsiderate young men into the ministry as soon as they have completed a collegiate course, if not before, we deem it our imperative duty to do our utmost to make the Institution worthy of being the resort of such as know what pertains to a theological education at the present day. The Trustees, we are confident, will do their part to encourage us in this view, and to sustain the Institution vigorously, in all its interests.

The time, it seems to us, has arrived, when the Professorship of Ecclesiastical History ought to be filled by an individual who can devote his whole strength to this extensive and highly important field. To show its extensiveness we need only refer to a single sentence in the "Rules & Regulations" here established respecting it, namely:—"To the department of Ecclesiastical History shall be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and subsequent history of the Hebrews, and so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of Christianity,

and the various opinions and practices, which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians, and of unbelievers, and the unevangelized throughout the world."

The high importance of this field, especially at the present period, who can doubt? The ability to sustain a Professor no one, we hope will deny, until a fair and vigorous effort be made. The declaration of the ancient prophet is, doubtless, as true now as it was in his days: "The liberal deviseth liberal things; and by liberal things shall he stand." The sagacious merchant, too, when he is about to send forth upon the ocean a valuable ship, always thinks it good economy to furnish it with the needed complement of seamen.

We do most earnestly solicit a serious consideration of the subject to which we have thus briefly adverted.

In behalf of the Faculty,
IRAH CHASE.
Newton, Aug. 19, 1835.

THE TELEGRAPH.

FEBRUARY 18.

The Editor is absent.

PROVIDENCE, B. U. Feb. 6, 1836.

DEAR BR. MURRAY,—In sending you the names of some additional subscribers to your paper, which I have been able to obtain, I would say a word about the A. S. Convention held in this city this week. Were I not in want of time, and did I not suppose that you will get from the Liberator a very general account of this meeting, before my line shall have reached you, I would write somewhat at length, and for publication. But as it is, I can say but a few words, and this, lest you may not be sooner informed of the proceedings of so important a meeting.

The delegates met at the appointed time, (2 o'clock, P. M. last Tuesday) in the High-street Congregational Church, and entered upon the work before them with a spirit that bespoke the worth of their cause. They numbered about 400. Considering the excessive coldness of the weather, the delegation exceeded our expectation. Most of the towns were represented. The farthest town in the state sent 12 delegates. A Constitution was adopted and the State Society organized the first day. This act is the salvation of Rhode Island, and we trust will, under God, prove the salvation of thousands of our fellow-countrymen from the Egyptian bondage of the nineteenth century. Many of our friends were in from abroad: among the number, was the one who "had the rope about his neck;" also the one who, while on his knees pleading with Almighty God for the salvation of his country and the downfall of oppression, was seized by an officer of this "Republic," and taken into custody on no other ground of condemnation than that of exercising one of the most sacred rights guaranteed to him by the Constitution of said Republic. Another, at whose head, while in the sacred desk, a stone was thrown, with a force that bespoke the madness of the fiend who hurled it, &c. &c.

The Convention voted to raise \$2,000 in this State, for promoting the cause of emancipation, and \$300 for the support of the "Liberator." One thousand nine hundred of the \$2,000 were subscribed on the spot, and part of the \$300 is already pledged.

A word here, shewing the usefulness and benevolence of the young, may not be out of place. The "Female Juvenile A. S. Society of Providence," pledged \$100 for the coming year.—This Society numbers 40—average age 12 years; and this sum they expect to obtain, not from the purses of their friends or parents, but as the fruits of industry,—particularly in the use of the needle. This Society has contributed \$50 to the A. S. cause the past year. May not men and women learn a lesson of instruction or admonition from these little children? How long would slavery exist in this country, if all the true friends of the slave would follow this example, and thus "remember them that are in bonds as bound with them?"

The meeting continued till Thursday evening, and was throughout a season of deep interest, and the hearts of many were made glad in witnessing the rapid advancement of our cause, and the brightening prospects of so noble and philanthropic an enterprise.

Not an individual dared to move his tongue in opposition, or do any thing to molest us.

The political papers of this State, before the issue of our call for a Convention, were vituperative and abusive; but they have seen the long array of 850 names of respectable gentlemen in this State, bearing their testimony against the abominable sin of southern slavery, and coming up to the mark of "immediate emancipation," they have cowered and been as mute as dumb beasts. It was said that at the holding of the Utica Convention, there would be a death-struggle. We have reason to believe that the getting up the Convention in this State, and the formation of our State Society, has given the death blow to the pro-slavery spirit here. The voice of Roger Williams will yet be heard.

Yours affectionately,

D. M. BLAKESLY.

During the last season, 22 steam-boats were built in Cincinnati.

A SISTER'S LOVE.

The following affectionate and faithful letter was not written for publication.—Should it hereafter meet the eye of the writer, she can have no stronger assurance that it was kindly and cordially received, than in the fact that it is published at the request of him who received it.

The letter is full of a sister's love, strong as death. It begins, goes through, and ends with anxiety for a brother's soul. The Lord in mercy grant that it may prove salutary to him, and useful to others.—Ed. Tel.

MY DEAR BROTHER,—It is with feelings of peculiar anxiety and concern that I address you. Confident I am you will not wholly reject a message from a sister who loves you, and who I am persuaded is loved in return by her brother, James. And first, I must confess to you that I have often neglected to perform the duty which pressed upon my heart. When opportunities have been presented, of which I ought to have availed myself to communicate my feelings to you on the subject now before me, somehow it has slipped by, and I have not done it; for which, I pray God, and you, my brother, to forgive me. I mean the grand concern for which we were placed here in this world, to prepare for another—for a higher and more glorious sphere of action than it has ever entered into the mind of mortal to conceive of.—Oh! my dear brother, did you but know the feelings that sometimes fill my heart, when thinking of you, you would not wonder at this communication: no, you would rather wonder at my neglecting it so long.

I do not mean to upbraid you for any outward acts of immorality, or for any want of natural affection for your friends;—no, far be it from me. But this is the point: I fear you do not love the Savior!—that blessed Jesus who died for you. Yes, he died for you, James, as much as for me—as much as for the highest, brightest saint in glory. Do you believe this? Surely, that thought seems to be sufficient to melt the stoutest heart! I know very well that there is a strange clinging of the impenitent to what is termed the doctrine of election; and this, or something similar, is their language: "Why, if I am included in that number which the Father has given to his Son, then I shall most assuredly be brought into the fold of Christ;—if not, then why attempt a vain struggle against the will of the Almighty?" I know this to have been the language of at least one of them, by sorrowful experience. Now, a greater delusion never could fill the mind of man. It is a false doctrine, got up by the "father of lies," to cheat our souls out of heaven. Election never sent, or sentenced one soul to perdition. It only stepped in, like a kind angel of mercy, between men and the pit, as all are naturally inclined to go the downward road.

Now, let us for a moment suppose a case: Suppose the great day of his wrath was come, and you, together with the vast assembled universe, were arraigned before the burning throne of Jehovah, and you were conscious to yourself upon whom the great Judge was about to pronounce the awful sentence, "Depart, ye cursed, into everlasting fire,"—suppose I say, he should at that most tremendous crisis, pause a moment, and fix his eye of pity and compassion on you, and say, "I see yonder a trembling sinner,—he has been a rebel against me all his life-time in yonder world; but now, if he will only look unto me and be saved,—if he will come unto me and cast himself on my mercy,—if he will come and receive eternal life and happiness at my hand, now let him come," and then, with outstretched arms, he should seem to stand as if waiting a moment for your decision.—You look on him,—you see his pleading hands and feet,—you see him sweating great drops of blood, and saying to you again, "Oh! turn ye, turn ye, for why will ye die?" I say, suppose that such a scene could ever be acted in eternity, think, you that you would stand and parley with Omnipotence, and say, "I would come, but how do I know that salvation is for me?" Oh! my brother, no! no! no! You would, with precipitancy, flee to Jesus, and take shelter under the shadow of his wing, until the calamity be overpast.

But this is not a reality;—such a thing can never be. "As the tree falls, so it lies," Christ says, "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." And again, "He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Many other texts might be cited to show that there will be no efforts of mercy in eternity. But now—Oh! now is the time;—now Christ is pleading,—heaven's gates are thrown wide open to receive you,—angels are waiting—Christians are praying—friends are weeping in secret places for you. And Oh!

"What could your Redeemer do More than he has done for you, To procure you peace with God, Could he more than shed his blood?" After all his flow of love, All his drawings from above, Why will ye your Lord deny? Why will ye resolve to die? Can you doubt, if God is love? If to all his bowels move? Will you not his word receive? Will you not his oath believe? See, the suffering God appears! Jesus weeps! believe his tears! Mingle with his blood they cry, "Why will ye resolve to die?"

Oh! my dear brother, if I am so happy as to stand in that great day, among the blood-washed ones of our Savior, can I—must my eyes look on and see you sinking, plunging, down, down into the awful place of woe?—There you will turn, and take a last, lingering look at your father, and mother, and brothers, and sisters, who perhaps may all be admitted into the kingdom of heaven, and you yourself shut out? Oh! my God, in mercy interpose, and save my brother!

No one but my Savior knows the number of times that I have wept and prayed for you in secret places, but it never will avail you any thing unless you set about the work yourself in earnest, as for your life. Could I but take you in my arms, and carry you & present you to the Savior, and say, "Here, Lord, I bring a poor lost sinner, a dear brother, receive him I beseech of thee, and let him not wound thee afresh any longer, by disobedience,—let him not go down to that dark abode of misery." But alas! my arm is infinitely too short—I can only weep and pray for you, which I never will cease to do until I cease to breathe, or you become a penitent. Could I but paint before the eye of your mind the happiness of the child of